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the El mitti also have their own idiom, which will be briefly discussed at a later place.

Corresponding to the uniformity in language, the number words are the same among the Mimi and Wakuafi, whereas the Aaé and El mitti have their own words for only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all three branches in their religious view, and the manner of circumcision customary among both sexes. The peculiar circumcision of the boys is practiced by no other people at all, with the exception of one lineage of the Tatoga, closely related to the Mimi people. In birth and death, too, all three have the same customs, while in the rest of their customs one finds only unessential differences which are based solely on the difference in their external way of life. The most striking proof for the three branches' belonging together, however, lies in their descent.

The people as a whole are divided into three large tribes, the Il oimo, the El oodelyan, and the El oonigana, each of which is made up of a number of lineages, and every Aaé, as well as every Ol loaiti and Ol oonana, is a representative of one of these lineages.

If we now concern ourselves further with the ethnography of the Mimi in particular, which is at the same time that of the Wakuafi, we are thereby including the ethnographic traits of the entire people the covering of individual differences that have developed among the Wandorobo in the course of time and under the influence of changed conditions will be reserved for the third part.

/19/ Second Part

I.

Tribes, lineages, sublineages. -- The El gitoli lineage. -- The chief: his rule and policy, magic medicines, genealogical tree, village, ceremonies, feasts. -- The sorcerer. -- The El kiborio lineage. -- The rainmakers.

Every tribe (el ginkoonj) is divided, as has already been mentioned, into a number of lineages (el gelata, el gelat). Among these, in turn, one distinguishes principal lineages (el gelata kitok)